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574 that all participants in the tãtáupáua [90] are called this. Nothing
264 could point up the importance of the institution more effectively than
[101] this observation. [Ed., the remainder of the paragraph is omitted.]

171 The word tãtá is used both by the Tapirapé and by the Karajá
924 [Caraja] to designate cultivated bananas in general. It also means
"fire" in their language, as in all Tupí-Guaraní tongues, and it differs
[194] from these only in its nasalization, an element which is peculiar to
the Tapirapé language as a whole.

[192] The word upáua means "everything eaten."

The word tatáupáua may mean that the fire went out, or that everything that was near the fire was eaten.

264 Every individual belongs to the same eating group through life.
476 Sons belong to their father's group, daughters to their mother's.
574 The eating groups are not important to marriage; some of the
[611] men belong to the same group as their wives, while others belong to a different group.

[91] The principal chief, Kamairahó, was a Txankanépéra, while
173 the second chief, Vuãtanamí, was a Pananívuána. As I lived in
[622] Kamairahó's household and belonged, in a way, to his family, I also became a Txankanépéra, and they explained to me that as a consequence my own relatives, although absent, had also become Txankanépéra.

264 Within their group, all members regard one another as brothers
476 and sisters.
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[608] Another aspect of the eating groups is important to social life, namely, at the common feasts people sit next to their group companions and are invariably associated with them, while they may never join them on other occasions. This institution thus creates a bond occasionally bringing together the inhabitants of different houses from
[621] birth to death.

264 At certain times the entire population of the village gathers to-
574 gether for the tãtáupáua, which at such times is not really a feast
621 carried out to meet the obligations imposed by the consumption-group organization, but a veritable banquet.

On July 3, the time of the kãuihó, or "bad kãuí" (literally, "big kãuí" [Tr., a soup]), was drawing to a close. In the afternoon the
[252] chiefs gave all the occupants of their house peanut kãuí, which formerly was masticated only by chiefs' wives and not by other women. It was warm and so good that I ate my fill.